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LUCIFER

THE LIGHT-BEARER.

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MAMMON.

I.

Moloch! rise and gaze with awe;
Though mankind thy worship spurn,
Still to God another law
Kindles flames where victims burn.
Thou knew not the magic art
Fire to kindle in the heart.
Ha! ha! At the modern shrine
Millions kneel; the fires within
Forcing, driving, swift to win
Doom more merciless than thine!

II.

See them coming, blooming, fresh,
Brothers, sisters, husbands, wives;
See them leaving, shrunk in flesh,
Owning nothing but their lives.
Not in forms of wickerwood
Burn we now our children's blood.
Ha! ha! All thy rites I scorn;
Mine the parent, mine his years,
Mine his toil, his sweat, his tears,
Mine the mother's babe unborn!

III.

Christ! Incarnate, heaven-writ law!
Where thy priests once ruled supreme,
Where thou stake and fagot saw,
Other lights on mankind gleam.
Stake and dungeon, rack and screw,
Later force hath hid from view.
Ha! ha! "Liberty of trade"—
Right to jostle, right to crush,
Right o'er fallen ones to rush—
Hath another's temple made.

IV.

Whether wood, or brick, or stone,
Temples still, for they enshrine
All men love, or hope, or own,
All that doth the soul entwine.
Christ, give place! thy days are o'er;
Other idols men implore.
Ha! ha! Idols shaped from steel,
Deaf to all men may endeavor,
Crying: "Ever! ever! ever!"
Where men breathe thy name and—kneel.

V.

Moloch! Christ! Gods of the past!
Thou knew man but in the germ;
New worlds now with thine contrast,
Where my law is progress' term.
Soul and body, life and death
All are hazarded for wealth;
Ha! ha! Monarch of the globe!
Christ's and Moloch's legatee,
Heir to their authority,
Mine their scepter, mine their robe.

—Dyer D. Lum.

Reel Life in Fiction.

The statement was recently made in Lucifer that Tess and Trilby cannot fairly be used as illustrations, since they are exceptional women, and that the real average man and woman are to be found in the Fireside Companion or the Family Story Paper.

Why, then, may I ask, do we object to the Family Story Paper? If it faithfully presents a phase of human life, why is it not "literature?"

Does anyone say, because it does not present high ideals? But high ideals are not the standard of novel writing. What high ideals are presented, for instance, in Balzac's "La Cousine Bette"? Yet that is literature and is called "great."

Does one say the plot is forced and events do not happen naturally? What of Shakespeare's plays—"Hamlet," "Macbeth," "Midsummer Night's Dream"—all the long list? Yet these are great literature.

The test of realism—what is it, if not psychological truth? Events may be manipulated for effect, qualities may be somewhat exaggerated and overdrawn for emphasis or contrast, still thought and action must be true to human nature, their psychology must never be at fault.

The Fireside Companion, the Family Story Paper and their ilk present a human nature such as never was on land or sea. They have no psychology, no cause and effect, no inner meaning. They are morbid effusions of an unhealthy imagination, a fantasy of stimulated and unnatural emotions quite out of touch with the laws of life. If they have any likeness to real human lives it is found in this: that we have become like that which we habitually contemplate, and the girls and boys whose mental and emotional diet consists of this sort of thing, whose ideals of love and life are found in this sort of "literature," unconsciously grow like the artificial creatures they read of. They also consciously try to act like the heroes and heroines whom they admire, and what little naturalness their wretched environment allows them is distorted and destroyed.

Hardy's art is the truest realism. His characters, whether they appear as types or as eccentric or unusual individuals, are psychologically true. It matters not that there never lived an actual Teresa D'Urberville who went through the experiences portrayed; there are many Teresa D'Urbervilles in esse, and our Tess typifies and reveals them. In all Hardy's novels cause and effect are never out of their natural relation. So true to life are his stories fashioned that we often have to search for their meanings; that individuals will read from them different lessons; that their inner meaning does not lie on the surface; that there is more in them than, perhaps, their author knew. In this they are true portrayals of life itself.

For the study of human nature a good novel is every bit as

good as observation of real life—yes, far better, for the novelist takes you into the inner sanctuary and shows you the play of emotion, the trend of thought as you could never see them in the heart and mind of your neighbor. The novelist, if his psychology be true, is the best of teachers in the "chiefest study of mankind." And the novelist, if his vision be far-reaching enough, if his own soul has caught the gleam of Freedom beyond the mountain tops, is the greatest of all the forces to move civilization upward and onward to the Ideal.

We need novelists of the New Ideal, novelists with souls above the petty morality of the day, with souls open to the breath of the free life. For the novelist and the dramatist hold in their hands, like plastic clay in the hands of the sculptor, the ideals of the young.

What are they printing upon them to-day? Into what shape are they fashioning them? The whole mass of poetry, fiction and drama, with a few shining and notable exceptions, rings the changes on the old morality. In religion, blind faith; in patriotism, unthinking subserviency; in love, ownership and jealousy—these are the "ideals" of literature and the stage.

There are exceptions, but we want more. Who will turn young aspirations to the light? Who will inflame young souls with glimpses into those Eternal Verities to contemplate which alone is virtue? LENA BELFORT.

Breeding Prize Animals.

To give R. B. Kerr a continued hearing in Lucifer strikes me as being a very severe test of one's advocacy of free speech. I should have to say of his article in 977, "This is the end of the limit." I consider it an insult to free women and a worse insult to free men.

Some people, however, seem to like that kind of stuff, and he certainly writes just the sort of stuff such people like. It would be too bad to deprive any one of such pleasures. But there must be some readers who do not believe that freedom and intelligence will lead women into competing with each other as breeders of prize animals. I hope Kerr will hear from them.

For many years old men-grannies have worried exceedingly about women becoming unfit for mothers through the higher education, and that freedom and intelligence might lead them to refuse to be mothers. They may be consoled, for Mr. Kerr has discovered something that is going to make women rush into competition with each other in breeding babies by the tall, handsome, muscular, generous men. Of course, the men have nothing to say. They are not free to choose the mothers of their children! Whoever heard of such a thing?

The social and sex reformers do talk and write a great variety of rot. "The freedom or right of a woman to choose the father of her child," is one of their most precious axioms, and, to my mind, one of the rottenest. Women do not make any such choice; they don't want to, however free they may be.

Women usually choose or are chosen by men as companions or lovers for their own grown-up mutual happiness. There is no reason to think free women will do differently. Children may result—more or less welcome—but instances are rare in which fathers are chosen in any other way. There may have been in the history of the social revolution a woman here and there who deliberately and intelligently decided on the baby, then considered who should be its father (with regard to fitness only—not affection), and followed stirpiculture rules the best she knew how. But ten to one she never did it a second time, and the chances are she had no more reason to be proud of the baby than if it had been born in the ordinary, unscientific way.

Mr. Kerr is very emphatic about the mental and physical qualifications for fatherhood, but says nothing about fitness for motherhood, thereby implying that all women are fit to be parents, but only a very few men. I believe, if men and women were lined up and properly selected, as many culls would be found among women as men—as many women unfit to be mothers as men unfit to be fathers. But the unfit mothers may choose a fit father, and the poor man has nothing to say about it. "Thy desires shall be unto Woman and she shall rule over thee!" says the new text.

If I were a man I should resent vigorously the theory that "man is ready at all times to supply," etc. In the first place, it is not true, and it would be a disgrace to both men and women if it were true. I could despise no man more thoroughly than one who would consent to father a child for no other reason than that of being solicited by a woman on account of his height or weight or good looks. Such a man might be forgiven for once on account of youth or inexperience or for a desire to experiment—if he repented sincerely and would never do it again, but a man who practices and advocates such propagation is not fit to be a father and is beneath the contempt of self-respecting people.

The idea that "every woman should try to have the best possible children," is not a new one or original with Mr. Kerr. There have always been numberless rules for the guidance of breeding women—more or less superstitious, perhaps—and followed with more or less fidelity. But, according to their knowledge and opportunity, women always have had the best children possible, and they will never do any better than that.

For my part, I don't see anything to worry about. Children are not failures by any means and never have been. And, now that so many have reached here successfully by the old route, why these doleful apprehensions for the future? Are the inferior and the unfit increasing? If so, some other cause is at the bottom of it than big families, overburdened and slave mothers, tyrannical husbands or sex slavery, for these are decreasing and changes are in the direction of conditions that stirpiculturists most desire.

In the diagnosis of every ill, bodily or social, every specialist finds his own particular ailment deeply seated and nothing else the matter. A dose of his remedy is all the patient needs.

It is surprising how many deaf people an ear doctor finds.

A worm doctor can get a tapeworm from any man, woman or child that submits to his treatment.

The Socialist doctor finds society suffering from capitalistic greed, and he's the only man who can cure the patient.

The Infidel finds him rotten with religious superstition and wants to burn the bibles, churches and preachers.

The emancipation-of-woman-from-sex-slavery doctor sees in every woman a poor sex slave and in every conjugal embrace a sexual outrage. He would cure the patient immediately by abolishing marriage.

The stirpiculturist sees no babies born but the crippled, deformed, depraved and idiotic. This deplorable condition of the patient can be cured "in no time" by the choice of himself and a few other tall, handsome, superior men to do the fathering of the babies, and in no other way.

And so it goes. "If only I could apply my remedy, how quickly all would be healed."

I tried to hurry with this article, for I thought others would want to say the same things and I wanted to be first, but two Lucifers have come since I begun it, and no one has stolen my thunder, and neither man nor woman has taken up their respective battle with Mr. Kerr.

I wonder if the twentieth century man has not sufficiently outgrown the virus of old-time chivalry to deny the charge, or does he fear by its denial the reflection on his manliness cast by commonplace mind? LILLIE D. WHITE.

Books Received.

"Modern Paradise." The Model Home—Solution of the Social Problem. Future Greatness of Electricity—Proposed Experiment in Social Science. An Earthly Eden and How to Attain It. A Unique Power Plant. Wonderful System of Education. Elegantly illustrated. Professor Henry Olerich, author and publisher. Omaha, Neb.

If this latest contribution to the already voluminous literature dealing in ideals for the betterment of human life on this planet were to be judged by its thickness or the number of its pages, it would be called a dear book. But Lucifer's readers do not need to be told that value and bulk are by no means interchangeable terms. They know that many thousands of dollars are often paid for a single ideal that is afterward materialized into the form of a cottage, a mansion, a church or other public building. It is not the bulk of the scroll upon which these ideals are made visible to the eye of the architect and builder that gives value to the work of the designer. It is the design itself, upon which the designer, the thinker, has worked, perhaps for many years, that gives value to the paper upon which it is drawn.

Just so with the book called "Modern Paradise." The designs and the accompanying explanations are printed on heavy paper of very fine quality, suggesting the perfection to which the invisible ideals had been brought in the mind of the author before they were given to the eye by the draughtsman and engraver.

Of his general plan the author says:

"The illustrations are intended merely to aid the reader in more easily grasping the author's general plan proposed here. As far as the writer is aware, 'Modern Paradise' is the first regularly illustrated work on social science ever published. This of itself makes this little volume a unique literary production. He feels confident that under the most efficient mode of co-operative living and working, from two to three hours of pleasant, self-employed labor a day would produce an abundance of wealth to all—perhaps more than $10 worth a day to each associate. Extensive, equitable co-operation is the basis of the author's state of society, as suggested in 'Modern Paradise.'"

As we all know, much of the labor of the world is now co-operative, but for lack of the principle of equity in production and distribution the advantages, the rewards of co-operation mainly go to benefit the few. Mr. Olerich's plan would change all this and give to each of the co-operators his equitable share of the proceeds of labor.

How this can now be practicalized on a large scale and how the money is to be raised to give the world an object lesson in turning this planet into a real paradise, an Eden incomparably more rational and more desirable than any yet described in myth and fable—this appears to be the object of the book, "Modern Paradise."

Lucifer's office is now prepared to supply orders for this unique publication at publisher's price—50 cents, postpaid.

* * *

"Marred in the Making," by Lydia Kingsmill Commander.

"How say you by the French lord, Monsieur le Bon?" asks Nerissa in "Merchant of Venice."

"God made him, and therefore let him pass for a man," answers Portia when "sizing up" her various suitors.

This seems to be the popular idea. From childhood onward we have all been told that God presides over the making of children. Especially has it been impressed upon our minds, by parents, teachers, preachers and judges of the "law" that whatever "talents" we may possess—whatever endowments of intellect, of beauty, of symmetry or form—all these we "owe to God," and will be held responsible to him for their right use or abuse; but that, on the other hand, if we are born with a tendency to shirk work, if we drift easily to vicious and criminal courses, why, God had nothing whatever to do with such tendencies. It is simply part of our inheritance from Father Adam and Mother Eve, encouraged and strengthened by our own willful disobedience to "law and gospel." Then if we dare to point to a lack of logical agreement in this line of reasoning; if we tell our reverend guides, our parents and teachers, that if God gave us our good traits, he gave also our bad, and that he alone should be held responsible for whatever we do or fail to do—then at once we are told how "wicked and blasphemous" it is to talk so; that such thoughts are the best evidence of our "innate depravity," and that we shall be punished forever in hell if we do not repent of our "unbelief"—our infidelity, our godlessness, our atheism.

Though Lydia Kingsmill Commander may be a devout believer in God, though she may be a pious church member, for aught that appears in her book, she evidently does not believe that God makes human beings in this day and age of the world. He may have made the original pair—as many Christians seem to think—may have made the creative mill and set it in motion, but that he does not bother himself with superintending personally the grist; that is, does not take the job of making each individualized human. Such matters of detail he leaves to chance, to human passion, to fashion or to caprice, with the result—just what we might expect—a job-lot of "misfits," of deformities (moral or physical), of imbeciles, of failures, for the most part fit subjects for a ruling class, a fortunate few, to exploit, rule and plunder under the very plausible plea that the common masses cannot govern themselves and therefore need a governor.

Mrs. Commander's book is not suitable reading for the nervously inclined, especially for the last thing read before going to bed, as Jack London says of his story, "The People of the Abyss," now running in Wilshire's Magazine. Her book reminds me forcibly of the "Awful Letter," published by Mrs. Wilmans in Woman's World a dozen years ago or more and republished in Lucifer. The woman in that story fought against unwelcome motherhood and succeeded, again and again, at the imminent peril of her own life—much of the time roaming the woods and fields, a "mad woman." The wife described by Mrs. Commander fought against unwelcome motherhood and failed—with the sequel that her child lived to become a murderer; lived to accomplish that which she herself earnestly desired to do, but could not; lived to kill, in a moment of ungovernable rage, his own father; then to become a gibbering maniac through horror and remorse on seeing the result of his own unpremeditated act.

If this story were an isolated one; if the incidents herein so forcibly described were of rare occurrence (except the one act of parricide), a doubt might well be entertained as to the propriety of giving such books as this the advertisement, the notoriety, of a public review. But that similar tragedies are being enacted every day of our lives, and all around us, there can be not the shadow of doubt.

What then?

Because horrors such as these have not come to our own homes, shall we play the ostrich and pretend they do not exist?

Or, if we know they exist, shall we wrap our saintly robes around us and say it is "no concern of ours. Are we our brother's or our sister's keeper?"

Should we not rather ask ourselves, as did Lowell, "Is this true freedom, but to break fetters for our own dear sake?" Our readers know the rest of that unanswerable appeal.

Measured by its number of pages, "Marred in the Making" is a small book, a small-bored gun, but, measured by its worth as an eye-opener to the careless, the indifferent, the conventional moralist, it is a regular Columbiad or Gatling gun to batter down the strongholds of ignorance, superstition and prejudice in regard to the basic causes of vice, of crime, of imbecility, of poverty, of wretchedness, of death and despair.

"Marred in the Making" is printed on deckle-edged paper, with Ruskin cover in three colors. Every page is illustrated with an artistic design. Price, 25 cents; limp chamois, satin-lined, $3. Sent post-paid from this office.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

What Freethought Means: A Review.

Lucifer is not a "continued story" paper, and yet, in a sense, it may rightly be called such. Life on earth is a continued story. Whether individual lives be continuous or not, the life of the race is continuous. It is a serial publication whose first chapters were published in prehistoric times and whose "Finis" is so far in the future that the story may rightly be called never-ending. "Men may come and men may go," but the stream of human life "goes on forever."

Like the drama of life, the live journal is really a continued story. It is, or should be, a mirror that truthfully reflects the facts of human life; its good and its bad; its successes and its failures; its progress and its retrogression.

This of journalism in general. The same can be said with emphasis of that part of journalism called the "independent press," the "reform" papers. Whatever the popular, time-serving publications may say—howsoever they may cater to party, sect or ism; howsoever they may prostitute their clean, white sheets for honor or pelf—the reform paper, to be worthy of the name, must tell the truth! no matter who is hurt by the holding of an unwarped mirror up to life.

That there may be other reasons why Lucifer is not a "popular and successful" journal is probable, but that the habit of speaking unpopular truths in a plain, straightforward way has been one of the chief causes that have prevented such success there can be no reasonable doubt.

Pursuant to this idea of what a radical journal should be, Lucifer's editor and some of its contributors have been trying to hold the mirror up to Freethinkers; to show what the logic of Freethought requires. Speaking for myself alone, I wish to repeat what in substance I have often said before, that my attempts at holding up the mirror have been inspired by no fault-finding spirit, no desire for distinction as a censor, and especially with no desire to set myself up as a leader or as a guide for others to follow. I have constantly spoken in the singular number, as an individual seeker after truth, not with the arrogance, the assumption, the presumption of the man who speaks in the plural, the man who uses the magisterial, the oracular, the kingly, the popish, the theocratic "we" when he means simply himself.

The personality known as Moses Harman is not Lucifer. As editor he does not presume to stand for nor represent the many writers who help to give value to its columns. Each speaks for him or herself alone. Hence he much prefers that each writer should sign his or her name in full or by initials. He uses the pronoun "we" only when speaking of himself and of his associates in the publishing business.

THE INGERSOLL SYMPOSIUM.

I have more than once explained why, since February last, considerable prominence has been given in Lucifer's columns to a discussion of the merits and demerits of the personality known as Robert Green Ingersoll, often called—by his admirers especially—"Col." Ingersoll, because at one time he held the position of colonel in the "volunteer" army of the United States, during its very un-American attempt to coerce and subdue the rebellious proslavery states of the American Union.

Lest I should be misunderstood by my "patriotic" friends, I want to say that, not as a proslavery man, but as a life-long abolitionist, and as one who helped to raise a regiment to "fight for the Union," and who tried to go with that regiment in the capacity of nurse, but was turned back by the Chief of the "Sanitary Commission"—do I say this. I call the war "un-American" because I hold fast to the principles of the Declaration of Independence, which principles were practically repudiated by the leaders of the Republican party then, and are now not only practically but avowedly repudiated by many of the leaders of that party.

I object to military titles—except when really necessary, which is not often, and it is to be hoped will become less necessary as time rolls onward—on the same principle that I object to ecclesiastical titles, such as Reverend, Right Reverend, Very Reverend, Bishop, Archbishop, "His Holiness," etc. All such titles are part and parcel of the various forms of idolatry, of hero-worship and of their counterpart, the enslavement of the worshipers, the debasement, the degeneracy, the retrogression of the masses of humankind.

To my thinking, titles dishonor rather than honor the person to whom they are applied. To say the least, they are suggestive that the name and fame of the person to whom the title is given are not able to stand alone, but must have artificial supports of some kind to keep them from obscurity or oblivion. Plain "Herbert Spencer" does incomparably more honor to the man who wears that cognomen than would the affix A. M., M. D., LL. D., D. D., or a string of complimentary decorations a mile long. John Hancock, Thomas Paine, Thomas Jefferson, Martin Luther, Napoleon Bonaparte need no adventitious supports, such as "Col.," "Gen.," "Dr.," "Prof.," "Rev.," "His Holiness," "His Majesty," "His Royal Highness," etc. Hence, out of affection alone and from desire not to see his name degraded by the flummery of conventionalism and hero-worship, I object to the "Col." before the name of America's greatest word-painter and prose-poet, and one of its most famous exponents of Freethought, though not always true to its logical requirements—as I see it or them.

* * *

Prominent among those who have taken part in the Ingersoll symposium are the following:

Eugene Macdonald, editor of the Truth Seeker, New York, and president of the National Secular Union and Freethought Federation.

H. L. Green, editor of the Freethought Magazine, Chicago.

Thaddeus B. Wakeman, editor of the Torch of Reason, Kansas City, Mo.

Timothy P. Quinn, well known in Chicago and elsewhere as a leader and worker in labor reform.

George A. Schilling, one of the best-known and most highly esteemed of Chicago's Freethinkers; well known also as a friend and helper of the condemned Anarchists; known also as a Single Taxer and Socialist; who held an important position in the cabinet of John P. Altgeld, and who is now holding an important office in the city government of Chicago; a personal friend of R. G. Ingersoll.

Clarence S. Darrow, leading lawyer of Chicago and of Illinois; famous for his defense of the miners in the Pennsylvania coal strike of last year; who has achieved national and international reputation as a writer on social science, and who was elected to the Illinois Legislature last year as a Democrat; a Freethinker and friend of Robert Ingersoll.

A. E. Gammage, prominent as a lawyer and as a Freethinker, having held the position of president of the Chicago Secular Union for some years; a friend and admirer of Ingersoll.

Several other persons have taken part in the symposium, but I have mentioned those best known to the Freethought public. Last, but not least, is R. G. Ingersoll himself. I have printed all that has been sent to me of the published utterances of the great orator on the labor question and much that was not sent for publication, and therefore there is no need that I reiterate the statement that my chief desire throughout the discussion has been to do exact justice to both sides or all sides.

Before proceeding further with the review promised some weeks ago, I deem it both right and proper that one more contribution to the symposium be inserted in Lucifer's columns. If this were a personal controversy, wholly or in the major part, it might be ruled out of court under the "statute of limitations," but as personal controversy is not our object, Eugene Macdonald will be allowed the closing speech of what may rightly be termed "the opposition," or the negative side of the question at issue. Mr. Macdonald opened the ball, so far as controversy is a factor of the symposium, and it is no more than fair, perhaps, that he be allowed to close it for himself and for those who take a similar view. Under date of June 27 the Truth Seeker printed as editorial the following, entitled "Threshed Out":

"Mr. Moses Harman uses two and a half pages of Lucifer to reply to our assertion of disbelief that Colonel Ingersoll called the workingmen of the country unprintable things, and threatens to continue the subject in his next. Mr. Harman is unnecessarily exercised as to the matter, so far as we are now concerned. We have given our reasons for thinking him in error, and have no more to add. Even his insinuation that we have resorted to equivocation, misrepresentation and downright falsehood does not move us. The substance of our criticism of him was that we did not believe Mr. Quinn, whom he quoted. That is all. We are still an unbeliever in that regard. Mr. Harman's own authorities have shown that Mr. Ingersoll was in sympathy with the workers unjustly punished for the Haymarket tragedy, and that ought to settle the matter. We are not inclined to thresh over again the obscenity question Lucifer raises. The trouble with our Satanic friend is that he does not stick to the point, but is going all around Robin Hood's barn, evidently with the intention of luring us against a pile of filth. But it won't do. Having to keep an eye on the clergy who go astray, so as to point out how Christianity makes for morality, we are up against all the unsavoriness we can stand. But it does seem queer to read Mr. Harman's assertion that the Truth Seeker is not as radical as it was once, and to get letters from others asserting that it is more radical. It all depends, we fancy, upon the point of view. The change is not in the Truth Seeker, but in the retrogression or "growth" of our critics. When we fail to defend the oppressed Mr. Harman's criticism will be in order; and when we defend something which in itself is wrong the rebukes of the others will be just."

* * *

Since it will be quite impossible to sum up the evidence on both sides, or rather all sides, in one issue in the space allotted to the symposium, I will again ask Lucifer's readers to hold this paper till next week, so as to be able to read the review, the summary of the arguments, as one continuous article. In the small remaining space, I can crowd only a few thoughts pertaining to said review.

My first remark anent the above clipping is that I feel sure Lucifer's readers will join me in congratulating Editor Macdonald on the very decided improvement in his style, as compared with that of a former editorial, which starts out with these words:

"We hope we may be excused for believing that Mr. Quinn is a liar."

It is a question whether this very gratifying improvement be owing to the "coaching" he received from Lucifer's writers and readers, or from his own constituency, many of whom, without reasonable doubt, suggested to their editor that such language is quite unparliamentary, entirely too Tilmanese and too "Sam Jonesey" to become the editorial tripod of the "leading Freethought paper of the world," not to mention what is due to the exalted and very honorable position of president of the American Secular Union and Freethought Federation.

The French have a proverb something like this: Noblesse oblige, which, freely translated, means "Rank imposes obligation," the obvious obligation being always to behave as becomes a gentleman—in the true, the etymologic and not the conventional meaning of that word. By common consent the term liar is ruled out from the list of epithets admissible in parliamentary proceedings and in discussions upon Freethought platforms, whether the speakers use tongue or pen.

Second. As to the "two and a half pages" used by me in replying to the two-thirds column article of Macdonald (Lucifer's measure), it strikes me that he should consider himself honored that so much space was required to reply to the facts and arguments presented by himself.

But is it true that I so honored him?

* * *

I am often accused of taking things "too seriously." For once I am sorely tempted to be just a wee bit facetious and will say in answer:

"Why, my dear boy" (I am old enough in years to be the father of 'Gene' Macdonald, as he is familiarly called), "why, bless your dear little soul, my boy" (but, hold! I forgot that the editor of the Truth Seeker is a materialist and therefore does not have a soul, whether little or big, as annex to his "house of clay")—taking a fresh start, I say, "my dear boy, your own egoistic personality subtends so large an angle on your intellectual horizon that you cannot see anything else or anybody else in their proper relation to yourself and to each other. If you would look again at those two pages of comment you will see that the subject thereof, as stated in the prelude, was: What Freethought Means," and that after quoting a number of authors—Emerson, Burns, Lowell, Alderson and some others—to show what Freethought means, I quoted you as a terrible example to illustrate what Freethought does not mean. I also quoted a letter from George A. Schilling to show that you were "talking through your hat," to use a little excusable slang. I briefly recounted the history of the Truth Seeker, speaking at some length upon what I conceived to be a fatal mistake in good old D. M. Bennett, and in so doing lightened the censure that would otherwise attach to the management of his successor in the editorial chair, also the censure that should follow the betrayal, as I saw it, of the cause of Freethought in the conduct of the successor of Elizur Wright, Courtland Palmer and others who had conferred honor and dignity upon the office of president of the National Liberal League, now the National Secular Union. . . .

"Time's up," shouts the foreman. More anon.

M. HARMAN.

SUBSCRIBERS receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

Which Is Vulgar?

My little boy is four and a half years old, and I have had him photographed in several nude poses, exercising with dumb bells, catching rings, etc. I sent a set of these photographs to a good friend, and this is her reply:

"I have no use for the pictures, as I do not intend to open an art museum and perhaps I am not sufficiently intellectual to appreciate 'high art.' The pictures are on my husband's desk, and there they will remain till you call for them. Do you consider that a lesson in purity and modesty for a boy as large as Kenneth? What do you expect him to be when he grows up if you encourage such vulgarity in him now? He is not a baby boy."

My reply——but what is the use of any reply? What can be said to a woman who sees vulgarity in a photograph of a beautiful child? He is a beautiful child, and as he is a picturé of his father, not of me, I can say so without vanity.

Of course I replied. I told her she was the first person to insult my child by calling his little body vulgar. I told her—in answer to her question of what he would be when he grows up—that I expect him to be a man and not a hypocrite, and that I sincerely hope he will be too pure in heart and in mind to see vulgarity in any natural development or any normal function.

But what good does it do to reply? What hope is there for those who are inoculated with prudery? What wonder when children are trained in hypocritical shame that nastiness and filth runs rampant in their minds! Could anyone lay a better foundation for vulgarity than by inculcating shame at natural functions and normal bodies? ADELINE CHAMPNEY

VARIOUS VOICES.

J. F. P., Va.—For the enclosed six cents please send three copies of Lucifer, July 16, containing the article, "Shall We Laugh or Cry?" I desire to mail them to three jolly church members of my acquaintance.

Herman Mendelson, New York.—I have not received Nos. 976 and 977 of Lucifer. Please send the two copies at once, as I do not like to miss the articles of which Mr. Peabody writes. Your valuable paper is eagerly read and distributed to friends and acquaintances.

John F. Paulsen, Chicago.—I make haste to forward $3 on my subscription, hoping it will be in time to keep me in good standing with Lucifer. May the good work go on and nature permit you for a long time to come to prosecute the noble work so courageously begun.

J. B. W., New Orleans, La.—I do thank you so much for continuing Lucifer so long when I was in arrears. I have, at the call for a little holiday, so much needed by you, responded from the depths of my heart, and hope that you will enjoy a very restful and beneficial vacation.

A. B. Clarkson, Canada.—I am still hopelessly in debt and find it impossible to help in your work in the way I should like to do. At the same time I am so isolated here in the matter of liberal and progressive thought that I cannot afford to be without your weekly messenger, so enclose $1.50 on subscription.

M. Beckwith, Garrison, N. Y.—I send you a check for $2.25 for "The Wholesome Woman," and hope that will be satisfactory. I am going to sail for Europe Aug. 25, and hope I can have Lucifer sent to me while there. I am in sympathy with all your ideas on the subject of reform. It will all come, and you will help to bring it about. It is slow work, but it pays through the consciousness of well-doing. It is hard to be patient and be obliged to wait, but it is a case of must, so we might as well relax in the thought of present accomplishment. But, of course, this need not diminish effort, for each earnest attempt tells.

G. B. Hoitt, Exter, N. H.—I have for a year been the recipient of an occasional number of your journal, but my wages are small and I have so many uses for money that I have felt unable to subscribe. The sentiment of your paper in regard to marriage and the prodigal daughter meets my views. If two people make a hasty marriage and err in judgment in regard to each others' temperament, there is no reason why they should be compelled to make their two lives unhappy all their days. I believe the greatest help toward right marriage will be the making of woman economically independent, so she will not be forced to marry for shelter and clothes and board. Socialism will do it. I enclose you 25 cents in stamps for a three months' subscription.

W. J. K., Indian Ter.—Has J——— gone daft on induction? Induction is all right, but because one tries to reason inductively is no reason he should think himself infallible. What is the matter with S———? He thinks Ingersoll was a great and good man, even if he did say what you said he did. That's just what you say, too. What's he getting off his horse about? James F. Morton, I think, is about the clearest of all the writers for Lucifer. Enclosed find one dollar to keep Lucifer coming and ten cents to send a few copies to Mrs. W——— of Platte City, Mo.

J. B. Elliott, Philadelphia.—"The Pope is really dead." He was a multi-millionaire, leaving an estate of $17,000,000. Thomas Paine is also dead, but his name and works have lived a century. His estate was left to care for the widow and orphans of his dead friend. He had neither rubies nor diamonds. His funeral was attended by those who had been his friends while living. Thomas Paine left no office with rich emoluments to be filled. The keys of heaven were not handed to him. To do good was the only religion that he preached and practiced, and he never took one penny for preaching the gospel of humanity. I have ten portraits of Paine and Mary Wollstonecraft left. They sell for 30 cents both. I will donate them to the vacation fund of Brother Harman. Send the money to Lucifer. The portrait of Paine is a rare one by Laurent Daboz, taken while he was a member of the National Assembly, 1793. This is my way of showing my appreciation of Lucifer's work in defense of Thomas Paine and Mary Wollstonecraft.

Truth Seeker Office, Bradford, Yorkshire, England.—We are simply dying to see Lucifer. We have not had an exchange copy for months. There is no paper we miss more than your little gem.

[Am quite at a loss to account for Lucifer's failure to materialize regularly in the office of our brave and ably-edited contemporary, whose monthly visits are always welcome, both because of intrinsic merits and because of a grateful recollection of what its editor, J. W. Gott, did when Lucifer's editor was "cribbed, cabined and confined" in the Federal prison at Fort Leavenworth, Kan. I very distinctly remember showing to one of my guards—an Englishman from Bradford—a "counterfeit presentment" of myself and a long article protesting against my imprisonment, in the pages of Brother Gott's paper. Whether this kindness was ever duly acknowledged I do not know. Hereafter I must see to it that the name of the Truth Seeker is properly kept on our list of foreign exchanges.—M. H.]

L. B., Mass.—As I read your editorial referring to Tucker's words about the "fat contributor," I felt that Tucker was mainly in the right, that it is not sane and wholesome to be too serious, that one must have a good robust sense of humor to keep one's health and do one's best work. I suppose I still think so, and I suppose I shall regain my saving sense of humor, but at this moment I have just been reading Jack Loudon's "People of the Abyss," running in Wilshire's Magazine. The July number contains his account of "The Carter and the Carpenter" and "The Spike." He says: "Please don't remember it as you go to bed; if you are as soft as you ought to be you may not rest as well as usual." I do not know whether I am as "soft as I ought to be," but I am trembling from head to foot and it does no good to tell myself I am a fool and that it can do no good to the "People of the Abyss" for me to quiver over their fate. I wish all the "dear soft people, full of meat and blood," could read these articles. Won't you mention them in Lucifer? And also the recent improvement in Wilshire's Magazine? It is becoming a valuable contribution to the forward movement and is growing

broader and fuller. When one's heart aches for the "People of the Abyss" one can hardly see the value or the need of taking too much note of the minor differences. Every man in his own line, and shoulder to shoulder all along the way! Success to you in your line, which happens also to be my own line—freedom to woman and opportunity to the child.

Every actual State is corrupt. Good men must not obey the laws too well. Want of liberty, by strengthening law and decorum, stupifies conscience.—Emerson.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

SPECIAL OFFERS.

In order to meet current expenses during the "heated term," when everybody is apt to forget that printers' bills must be paid in hot weather with the same regularity as during cooler months; also in order to provide a fund to enable Lucifer's editor to take a needed vacation, and also to get something ahead to pay for publication of his long-promised book—for these reasons, until September 1, the following special offers will hold good:

First—To all who will send $2 for two years' subscription to Lucifer (whether new subscribers, renewals or for arrears) and 25 cents for carriage the latest work of Dr. Joseph H. Greer, entitled "The Wholesome Woman," will be sent.

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